7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

and within forty-eight hours the whole manuscript was done.

It is this manuscript translated literally that is here presented. No changes of any kind have been introduced. Certain things, however, that Crashing Thunder had told me on previous occasions, which, for that reason. he merely mentions in the autobiography proper, I have inserted in their proper places. Everything in this manuscript comes directly from him and was told in the original and in the first person. It is needless for me to insist that I in no way influenced him either directly or indirectly in any way.

Some years ago the autobiography proper was published with annotations as an ethnological document in the University of California Series in American Archæology and Ethnology under the title "The Autobiography of a Winnebago Indian" (Volume XVI, Number 7). I gratefully acknowledge the generosity of the authorities of the University Press in permitting this reissue for a wider audience, in part retranslated and considerably enlarged by the additions mentioned above.

P. R.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

PREFACE

The information included in this volume was obtained during the years 1908–1913 while employed by the Bureau of American Ethnology and on private expeditions. In all cases wherever it was possible the author tried to obtain his information in Winnebago, although the English version is printed here. Owing to the fact that the Winnebago have for some time been accustomed to the use of a syllabic alphabet borrowed from the Sauk and Fox, it was a comparatively easy task to induce them to write down their mythology and, at times, their ceremonies, and then have an interpreter translate them. As the author has a fair command of Winnebago grammar, he was able to control these translations and thus insure their approximate accuracy. On account of the importance of having as accurate a record of the ceremonies as possible, those few ceremonies that were obtained in syllabic text were subsequently taken down in phonetic text.

It has been the aim of the author to separate as definitely as possible his own comments from the actual data obtained, and for that reason every chapter, with the exception of those on history, archeology, and material culture, is divided into two parts, a discussion of the data and the data itself.

Certain subjects, such as mythology, art, and music, have been entirely omitted. In order to discuss the second a comparative study of woodland art and design would have been necessary, which would have entailed a prolonged study at different museums; and to discuss the latter, specific training and knowledge were demanded, which the author does not possess.

The following monograph does not claim to be a comparative study, but simply as intensive an investigation as the time spent allowed, of an unusually interesting tribe, made under exceptionally propitious conditions. It is principally the raw material that is presented here. Throughout the work, the Indian has been allowed to tell the facts in his own way. For that reason no attempt has been made to change the English, except when it was ungrammatical or unintelligible. This will explain the simple and at times poor English of the accounts.

The work ends rather abruptly because the section on mythology and the general conclusion have been reserved for special treatment.

In conclusion, the author wishes to thank all those Winnebago who helped him since he first came among them. In particular does

[P.46 is blank]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

THE FAST-EATING CONTEST[96]

As soon as the meal is about ready and the host thinks that (the food) in the kettle belonging to the first guest is about cooked and when it is soft and just right, then the attendants take it and cut it up. They do not leave any bones in it, nor do they leave any of the hard parts. When they have prepared it, then the host rises and speaks.

"War-bundle owners who are seated here, I greet you. One of the great ones belonging to the Bird clan,[97] a member of the Thunderbird clan, has called for a fast-eating contest. One of his followers will represent them (i. e., their clan), he has told me. Now a member of the Earth people, one of the Bear clan, must be selected[98] for the fast-eating contest, he said. As many of the Bird clan people as there are present, they all will try to take from those of the Earth people present the war honor (belonging to the fast eating). That is why they have it, so that the Bird and the Earth clans may compete for it,[99] that they might take a war honor from one another." Then both of the contestants took (the food) in front of the war bundle, and they get ready for a fast-eating contest. Two wooden bowls with exactly the same amount of food are placed in front of the war bundle. Then the Thunderbird clansman, with a follower (taking) a plate, sits down, and afterwards the Bear clansman, also with a follower, sits down. Now they hold themselves in readiness, the four of them. The feasters now start playing on their flutes and begin singing songs. The fast eaters (i. e., the contestants) start simultaneously. The upper people (phratry), the great ones, devour it first and shout, striking their mouths. "Those with wings[100] have large mouths. They can never be beaten in eating." The defeated ones took the meat in their hands and ate it up and gave the war whoop. The leaders of the Earth people said, "We have not been beaten fairly, for the upper ones have greater mouths, so how could they fail!" Thus the beaten ones said. Then they called for the heads. That is all.[101]

As soon as the host starts the eating song,[102] all the guests began to eat at a moderate pace, then they try to eat fast because they believe that it is an honor to be the first to have finished.

[96] This detailed account was left out in the general description and inserted afterwards. For that reason there may be a number of unnecessary repetitions. I have not tried to adjust this insert to the text proper, but have preferred to place it just where my informant desired it.

[97] This is a rather unusual appellation for the upper phratry.

[98] This is the regular name for the second of the two Winnebago phratries.

[99] This is only one of the ways in which these two phratries compete.

[100] Ridiculistic name for the Bird clans.

[101] I believe it is considered correct form to permit the phratry to which the host belongs to win in this contest. Those who win get the choicest pieces of the deer head.

[102] Neither the host nor any of those who belong to his band eat during the feast.

[128]

14: Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute
Delaware NM7
Winnebago NM12
Comanche NO6

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experiences with Ute peyotism and a study of published literature on the peyote cult generally.* The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
–	Element absent	R	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13 T: Composite picture of cult of thirteen tribes visited by La Barre and Schulten, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schulten, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–132, 1937, with additions made on list by La Barre, 1938.

K-A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible way . . . like those Ioways," which is La Barre's Oto "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

* Data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute Peyotism which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute
Winnebago NPR
Crow NR 1D

W 127 128 795 C 127 128 795 080

a meeting in 1939, "sponsored by two Winnebago women . . . 'to thank Jesus' for their recovery from a recent sickness." A visiting Ogalala Sioux was chief drummer.

No C: Northern Cheyenne of Montana. List filled in and notes supplied by E. Adamson Hoebel.

Cr 1, Cr 2: Montana Crow. Lists filled in and notes furnished by Fred Voget, of Yale University, in the course of ethnographic field work in 1939. Data on Cr 1 were supplied by a lay member; on Cr 2 by the Crow secretary of the Montana Branch of the Native American Church.

WRS: Wind River Shoshone. List filled in and notes supplied by D. Shimkin from observation and inquiry in the course of ethnographic field work, sponsored by the University of California, in Wyoming in 1939.

Ute: Ute of Utah and Colorado. Observation and inquiry by the author in 1937–1938 when doing field work sponsored by the University of California.

Gos: Goshute of Ibapah, Utah. List filled in and notes supplied by Carling Malouf, who attended a "tipi way" (Kiowa-Comanche) meeting in 1939 and talked with Arthur Johnson, an official in the cult. Goshute Indians make trips to Oklahoma. Before the "tipi way" was introduced, the Goshute practiced the old "Ute way" or "Sioux way," but members in either cult will visit meetings of the other. R. V. Chamberlain in conversation states that the Goshute used peyote at the time he made his ethnobotanical study among them in 1910, but the Indians say the ritual came to them from the Ute about 1920. Malouf's information was supplemented by an official "Program of the Native American Church" procured by A. L. Robertson while he was subagent at Ibapah and sent to me (see note 265a).

W-P: Washo-Northern Paiute. Observation and inquiry by the author in 1938. Field work sponsored by the University of California.

Taos: Taos of New Mexico. List abstracted from published accounts: Edward S. Curtis, The North American Indian, 16:53–59, 1926; and Elsie Clews Parsons, Taos Pueblo, GSA 2:64–66, 1936.